Union of Churches

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Revd Caleb Davis Bradlee
Roxbury.

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UNION OF CHURCHES

IN

3548.49

THE SPIRIT OF CHARITY;

WITH ITS

ARTICLES OF ASSOCIATION AND TRUST, AND THE RITUAL
OF THE CHRISTIAN LITURGY ACCEPTED.

UNDER THE SANCTION OF
MANY OF THE DISTINGUISHED CLERGY AND LAITY OF NEW ENGLAND.

Incorporated 1860.

BOSTON:
TICKNOR AND FIELDS.
1864.

University Press:
Welch, Bigelow, and Company,
Cambridge.

NOTICE.

THE UNION OF CHURCHES AND THE GOSPEL CHURCH.

A LEADING object of the Union of Churches — in co-operation with Christ's Church, Longwood — is, to adopt the platform of religious opinion taught in the Christian Liturgy, read in the Gospel Churches, and to accept that Liturgy as providing a ritual comprehending those doctrines which are essential to guide the mind in a right worship of God.

Its purpose, as set forth in its several publications, is, the establishment of such a platform of religious opinion as will enable Christians of all denominations, in the spirit of charity and with mutual concession, to stand thereon, and join in a common worship of Almighty God.

Such a Union of Churches is intended to constitute *the Gospel Church*, in which the teaching of our Saviour, as set forth in the Evangelists, is to be proclaimed, and clearly and faithfully interpreted according to its true intent and meaning, untrammelled by the decrees

of ecclesiastic councils, the articles of foreign churches, or the dicta of special reformers.

The Union of Churches admits all Christian preachers into its pulpits on the single condition that they read the ritual of the Christian Liturgy; and they tender the hand of fellowship, unrestrained by sectarian bias, to all whose interpretation of the Scriptures shall be made with honesty of purpose and charity of spirit, and in accordance with the theory of the Gospel Church, its hopes, expectations, and belief, based on a foundation of love and mutual concession.

BROOKLINE, Jan. 1, 1864.

THE UNION OF CHURCHES

IN

THE SPIRIT OF CHARITY.

In 1858 a number of gentlemen associated themselves together for the purpose of aiding in the erection of a Church based on a broad platform of religious opinion, on which Christians might stand in amity, and join in a common worship of Almighty God. They were induced to give their patronage and support to this object by many and cogent reasons; and, among others, from the great results which have gradually arisen from the almost universal distribution of the Bible.

Under active and benevolent agencies, this holy book is now open to every man, and circulates through the world, for good or for evil, without note or comment. Millions of minds are at work upon it; and the laity are thus becoming the judges and critics of our Holy Writ, analyzing and discussing the ordinances of the Old Testament and the declarations of the New, and gradually establishing for themselves separate theories of religious belief.

From this cause, among others, arises the increased and increasing subdivision of opinions among the followers of Christ, working, and still threatening to work, injurious consequences to society. This evil can be checked only by *toleration.*

And toleration is a virtue much needed in the present state of religion, and especially in communities where minute differences of religious faith, when they find no neutral ground to stand on, are apt to become the pregnant causes of unchristian strife, engendering bitter feelings among Christians; dividing them into numerous and rival parties; inflicting sorrow and unkindness upon the nearest and dearest social relations of life; and, finally, closing our village churches, or, at least, rendering their several congregations so weak and poor as to prevent their obtaining well-educated teachers to instruct them; and frequently leaving those who, for many long years, have administered to them, in want of the ordinary comforts of life.

The necessity of allowing to man a liberal range in matters of doctrine, in order to fix him in matters essential, is yearly becoming more apparent; and although error, bigotry, and superstition are still abounding, and primitive Christians perhaps hardly recognize their pure and simple religion in many of the dogmas of the present day, yet surely an observant eye may discover signs which indicate that the hour is not far off when many of them will be rejected.

Religion and morality have suffered, and do now suffer, from frivolous or superstitious disputes; and a pious community should remember that it is a fearful thing to let *the passions* of men sway the worship of God.

The minds of thinking men should therefore be brought to bear upon the subject, and exerted to devise some mode of counteracting, or at least diminishing, the effects to be apprehended from the above-named cause; to see if it be not practicable, in these United States, to establish an institution where the religious services shall be based upon such a platform of peace, good-will, and brotherhood as may enable all honest Christians to stand thereon without fear and without reproach, and thus afford a retreat to that large and respectable body of meek and humble men, now in our midst, perplexed and doubting, yet truly anxious to worship God in quietness of spirit and with righteousness of life.

This platform is intended to be framed in the Christian Liturgy of the Gospel Church.

The work throughout is of a character to demand the close examination of *new congregations* of faithful men proposing to unite and form themselves into a visible Church of Christ.

"The religious feeling which pervades the Liturgy of the Gospel Church, and its freedom from — what is too common in liturgical and extemporaneous prayers — an attempt to make the devotions of the Church a means

of indoctrinating the worshippers in a sectarian creed, is sufficient to recommend it to attention."

But Christians are particularly called to notice the holy object which it has in view. "The purpose of the Church is, to provide a Liturgy which shall comprehend those doctrines which are essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, or as to the precise nature of the atonement, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of Divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship?"

"The Liturgy of the Gospel Church professes only to give expression to those feelings which should be in man's heart when he looks up to God, while it would draw all Christian people together in the sentiment and offices of devotion."

Zealous theorists may not be satisfied with the articles laid down in this Liturgy, — they may desire others more stringent; but for such the time is passed: and it is hoped that every Christian man among them can cheerfully join in the morning and evening worship of Almighty God in the order offered; giving in his own

mind to the union of our Heavenly Father, our Saviour, and the Holy Ghost the attributes, place, and power which best accord with his conscience and the light which is in him. So likewise with the Eucharist, or Holy Communion: all may partake of it in the simplicity of the form presented, yet each communicant retain in the sacrament his particular interpretation of the words of our Saviour, with his own conviction of the nature of the elements, according to his faith and hope.

It may be remarked, that the services of the Christian Liturgy are already read by many clergymen of different denominations, and with great success, on occasions where their hearers are known to hold opposing religious opinions.

To forward these benevolent objects, it appears, from an examination of the Norfolk County Registry of Deeds, that there is already granted a very beautiful lot in our suburbs, comprising an area of nearly forty thousand square feet, in trust; to be conveyed to the demandants in a form prescribed by the donor, *provided* "a church shall be erected thereon within twenty years from the date of the trust (1849), and the services of the above-named Liturgy read therein, and a tax of forty dollars annually levied on every pew to establish a Permanent Church Fund. The income of this fund, as it accrues from the investments of the tax, is to be annually divided; and one half is to be paid to the officers of the Church, for the use of the Church; and the other half

of it to the owners of the pews, for their use." — *Extract from Deed of Trust.* (See Articles of Association.)

We are happy to have it in our power to say that this trust has been accepted, and this fund established; and that, on the broad platform and plan presented, the several churches of Christ may now unite in a spirit of charity and mutual concession. It is believed that by such a union a valuable instrument will be set in motion for the good of the people, the clergy, and the Church.

In reference to the projected Church, it was necessary to obtain the assistance and support of a respectable number of the clergy. In that quarter, however, the proposal has been promptly and zealously met; and many distinguished clergymen have already approved of the plan, and volunteered to perform the services of the Church. This co-operation of the clergy is *the very spirit of the undertaking*, and without it the proposal would have lost its greatest merit.

It is thus expressed: "We, the undersigned subscribers, clergymen of various denominations in the Church of Christ, admiring the spirit and approving the design of the above-named Church, and trusting it will tend to promote *peace*, *good-will*, and *brotherhood* among mankind, are ready to contribute our mite to such desirable objects; and do promise to officiate in said Church on the terms above laid down, and in the rotation of our

signatures, and at least one Sabbath in three months, if invited to do so by the officers of the Church; and, when a pastor shall hereafter be regularly inducted into said Church, then to exchange with him in such wise that our officiating duty above mentioned may not exceed two Sabbaths in the year: it being understood, that, while we are permitted to read selected parts of said Christian Liturgy in the Church above mentioned, we shall sanction the reading of said Liturgy, in the churches in which we administer, by mutual consent."

The following is the Act of Incorporation, and Articles of Association, of the Union of Churches in the Spirit of Charity, recorded according to law: —

Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND FIFTY-SEVEN.

An Act to amend chapter two hundred fifteen of the laws of one thousand eight hundred and fifty-six, entitled "An Act relating to the Organization of Corporations for Educational, Charitable, and Religious Purposes."

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: —

Section 1. — Any seven or more persons within this Commonwealth who shall, by writing, associate themselves together, under any name by them assumed, for

educational, charitable, or religious purposes, and shall comply with the provisions of this Act, shall, with their successors, be and remain a body politic and corporate.

SECT. 2. — The purpose for which such corporation shall be established, and the town or city within which it is established or located, shall be distinctly specified in its articles of association; which articles of association, and all amendments thereto, shall be recorded in the office of the register of deeds in the county wherein said city or town is situated: and it shall not be lawful for such corporation to appropriate its funds to any other purpose.

SECT. 3. — Any corporation, organized in accordance with the provisions of this Act, shall have all the powers and privileges, and be subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes, so far as the said provisions shall be applicable to corporations organized under the provisions of this Act.

SECT. 4. — Such corporations may hold real and personal estate, necessary for the purposes of said organization, to any amount not exceeding one hundred thousand dollars.

SECT. 5. — The real and personal estate of any company organized under the provisions of this Act shall not be exempted from taxation in any case where any part of the income or profits of the business of such

corporation is divided among the members or stockholders of said corporation, or where any portion of said real and personal estate is used or appropriated for other than educational, charitable, or religious purposes.

SECT. 6. — The two hundred and fifteenth chapter of the statutes of the year one thousand eight hundred and fifty-six is hereby repealed.

SECT. 7. — This Act shall take effect on and after its passage.

House of Representatives, April 8, 1857.

Passed to be enacted. CHARLES A. PHELPS, *Speaker.*

In Senate, April 9, 1857.

Passed to be enacted. CHARLES W. UPHAM, *President.*

April 10, 1857.

Approved. HENRY J. GARDNER.

The Articles of Association are as follows, viz.: —

First, The establishment of an institution of peace, good-will, and brotherhood among mankind; and the erection of an edifice in which the religious services shall be based on a broad platform of religious opinion, on which Christians may stand *in amity*, and join in a common worship of Almighty God, without being called upon to give up or deny the peculiarities of individual belief.

Second, The projection of a liberal plan by which *youth* may be judiciously educated and *old age* charitably assisted.

This corporation is established at Longwood, in the town of Brookline and county of Norfolk; and purposes to hold, under a deed of trust, the following-described piece and parcel of land situated therein, and bounded as follows, — viz., beginning at a point on Colchester Street, at its junction with Hawes Street; thence running westerly, and bounded northerly by said Colchester Street, to land of Charles (Jr.) and Marshall Stearns; then turning and running southerly, and bounded westerly by said Stearns's land, to the iron rail of the Brookline Branch of the Boston and Worcester Railroad Corporation; then turning and running northeasterly on a curved line, and bounded southeasterly by said rail of said railroad, to the westerly side of Hawes Street continued; then turning and running northerly, and bounded easterly by said Hawes Street, to the place of beginning, — whenever the lawful proprietors thereof shall legally convey the same to this corporation.

The conditions of the above-named trust being, The erection of a church on the premises, — the first of said Union of Churches in the Spirit of Charity, — with a Permanent Church Fund attached thereto, to be commenced by an assessment on the pews, and continued by

the joint efforts of the clergy and the laity; and the income of the fund to be equally divided between the Church as an aggregate body, for its particular use, and the pewholders, — each pew being entitled to an equal share, — to be expended by them in further contributions to educational, charitable, and religious objects, at their option and by private action.

The Wardens and Vestry and other officers of the Church will be chosen at that meeting of the corporation — or its adjournment — immediately succeeding the transfer of the church lot, with the church completed and the pews sold.

October 1, 1858. J. W. WARREN,
Committee on Publication.

Attest: C. U. COTTING, *Treasurer.*

Recorded in Norfolk County Registry of Deeds, lib. 280, fol. 144.

In the above arrangement for a Union of Churches in the Spirit of Charity, it is declared to be a subject of great importance, and one worthy of close examination, to devise, if possible, some mode of toleration by which worshipping Christians may be brought together in harmony; to see if it be not practicable, in these United States, to establish an institution, or "Union of Churches in the Spirit of Charity," where the services shall be based "upon a broad platform of religious opinion, on which Christians may stand *in amity*, and join in a common worship of Almighty God."

To accomplish this end, a chapel has been erected, with a form of worship in which Christians can peacefully pray, "without giving up or denying the peculiarities of their individual belief," and whose pulpit is open to holy and learned teachers of the several doctrines emanating from the Gospel of Christ, as above declared.

Most of the distinguished clergymen of Boston and its vicinity, in the spirit of enlightened Christianity, have volunteered to read the services of this chapel.

In regard to the Institution above named, it must always be borne in mind that a Church is independent in proportion to its extent, and valuable in proportion to its influence. Unity of purpose and unity of action are indispensable to its success; and its organization should combine simplicity with power. Single and unconnected societies, destitute of a bond of sympathetic affinity, and often wrangling and poor, can oppose no effective barrier to the increasing spread of pernicious doctrines; and the time is approaching when self-respect will teach them all the necessity of acting together in harmony, and as one elementary Church.

The various congregations in New England should therefore examine this plan of "a Union of Churches in the Spirit of Charity" with seriousness and attention, and with a disposition for mutual concession; and men of wealth and learning should be induced to contribute

something, from their respective means, to advance the action of an earnest effort to counteract the prevailing mischievous tendency to abstractions and irreligion, so that, by their united power, this interesting and important Union of Churches may be speedily accomplished.

SUGGESTIVE VIEWS OF FAITH AND DOCTRINE APPURTENANT TO THE UNION.

THERE is but one God, — the great Spirit of the universe, supreme and everlasting; without body, parts, or passions; the Creator and God of all; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will.

"*In the transcendent, removed, and awful depths of his Absolute Infinitude, which no understanding can pierce, the Everlasting and Almighty God lives in an existence of which the only possible knowledge is light thrown back from revelation.*" *

The manifestations of the Godhead for the government of this world, so far as the Bible teaches, are apparently made through the following Divine agencies, — namely, Logos, Zoe, and Pneuma, — our Father in heaven, our Saviour, and the Holy Ghost. These three Beings are recognized as the messengers of his will, and

* Huntington.

may therefore be called "The Holy Trinity for the Salvation of Man," and worshipped, under the name of "The Gospel Trinity," in the manner set forth in its appropriate prayer and adopted by the Gospel Church.

"*But out of that ineffable and veiled Godhead — the groundwork, if we may say so, of all Divine manifestations, or theophany — there emerge to us in revelation the three whom we rightly call persons, — Father, Son, and Holy Ghost, — with their several individual offices, mutual relations, operations towards men, and perfect unity together.*" *

"*In these three persons or impersonations I only see a revelation of the Absolute Being, under just such relatives as, by their mutual play in and before our imaginative sense, will produce in us the truest knowledge of God, render him most conversable, bring him closest to feeling, and give him the freest, least obstructed access, as a quickening power, to our hearts.*" †

The first great manifestation of the Everlasting and Almighty God — the Great Spirit of the universe — revealed to man was by the Word, *the Logos*, who made this world and every created thing upon it, — the Father of all, our Father in heaven.

* Huntington. † Bushnell.

"In the beginning was the Word, and the Word was God."

"The same was in the beginning with God."

"All things were made by him, and without him was not anything made that was made."

"In him was life, and the life was the light of men."

Gospel of St. John.

The second great manifestation was *the Word made flesh*, Zoe, the only-begotten Son of the Father; our Mediator and Saviour; who, by the will of the Father, took man's nature; whereof is Christ; Divine and human; who dwelt among us, was crucified, dead, and buried, and is now in the bosom of the Father.

"And the Word was made flesh," "full of grace and truth."

"And John bare record, saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon him.'"

Gospel of St. John.

The third great manifestation was *the Holy Ghost*, Pneuma, — sent from the Father, by the promise of the Son, for man's comfort and guide, — by whose inspiration evil is overcome, and the way of salvation made manifest.

"And I will pray to the Father, and he shall give you another Comforter, that he may abide with you forever."

"Even the Spirit of truth." "But the Comforter — which is the Holy Ghost — whom the Father will send in my name, — he will teach you all things."

Gospel of St. John.

These manifestations declare the purpose of the Absolute — the Great Spirit of the universe — for the government of this world; and under his will these three beings form in union "a Holy Trinity for the Salvation of Man." How the several worlds which compose one planetary system, and the thousand other worlds of the boundless universe, are governed, we are in entire ignorance; but we cannot doubt that the same Almighty Power which made them upholds and guides them by suitable Divine agencies in accordance with his infinite mercy.

The belief in a Father in heaven, in Christ a Saviour, and in the Holy Ghost a Comforter, forms the basis of the Christian religion. No theory would be accepted without them; Christianity would be a nullity. This Trinity is shown in the prayer to Almighty God, — the Great Spirit of the universe, — and in the prayer to the Gospel Trinity, as provided in the morning prayer of the Gospel Church.

The Logos is declared in the Gospel of St. John. Commentators have endeavored to foreshadow this

Being as Christ. But their constructions seem labored, and are with difficulty made conformable to the general spirit of the Gospel. When the term is applied to him whom Jesus calls "his Father in heaven," then similitude and harmony are found in the narration, and the Gospel is verified in its simplicity. "The Logos was made flesh," "The life which is the light of men," "The Father which dwelleth in me," "I and my Father are one," are all significant of *the Spirit of God in man.*

The Jews hold the name of Jehovah, the Almighty God, in great veneration, and generally use in their records, as applicable to the Divine agent of a chosen people, and as their God, a name of less signification.

The God of the Jews, Adoni, — Master and Governor; the God of Moses from the land of Egypt,* — is described in the Pentateuch as having like impulses and passions with Moses himself. The qualities, modes of action, thoughts, and purposes of this Being cannot be made to accord with the thoughts, doings, and doctrines of our blessed Saviour. They cannot be one and the same. On the other hand, still less can we venture the idea that Jesus, our Mediator and Saviour, — beloved, venerated, and adored as he is by us, — can, by possibility, be one and the same with that "transcendent, removed, and awful Being, the Absolute Infinite, the Everlasting and Almighty God, who lives in an existence which no understanding can pierce," revealed to

* Hosea.

us in the immensity of his magnificent works, and by "light thrown back from revelation."

It was not necessary for St. John, at the time his Gospel appeared, to be more explicit: the natural interpretation of his declarations, uncontrolled by synods or sects, being that Logos was God emerging from the Great Spirit of the universe, — a Divine Agency for a specified object; the Maker of this earth, and of every living thing upon it; the Father of all; the Origin of life, and the life which is the light of men; the Word in the flesh; the Spirit of God in man.

EXTRACTS FROM CHANNING.

LET the Scriptures be read with a recollection of Christianity, and with that modification which a just criticism requires.

The grim features of old systems are softening, and their stern spirit yielding to conciliation and charity. Error has passed its meridian, and is sinking to rise no more. It has to contend with foes more formidable than theologians, — with foes from whom it cannot shield itself in mystery and metaphysical subtilties, — we mean with the progress of the human mind, and with the progress of the spirit of the Gospel. Society is going forward in intelligence and charity, and, of course, is leaving the theology of the sixteenth century behind it. We hail this revolution of opinion as a most auspicious event in the Christian cause.

The state of the world, compared with the past, may be called enlightened, and requires an enlightened ministry. Christianity now needs dispensers who will make history, nature, and the improvements of society tributary to its elucidation and support; who will show its

THE PUBLISHERS respectfully ask your acceptance of the enclosed leaf for the "Union of Churches" pamphlet, to supply the place of page 23 in the copy lately forwarded, in which a part of the text was omitted.

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Neander, in his works, quotes Justin Martyr thus: — "That, so long as the Logos rested in God, it was identical with his substance, or rather stood in the relation of a part to the whole; by coming forth from the Divine Essence, it first attained a personal self-subsistence;" and "that the creation of the world was the epoch when the Logos came forth from God." And Tertullian thus: — "He could easily conceive how the Godhead might cause to proceed from its own essence a being of the same substance, only in an inferior degree, and standing in the same relation as a ray of light to the sun. He asserted, therefore, the doctrine of one Divine Essence shared in a certain gradation by three persons most intimately connected."

About 4,000 years after the Logos — the Father of all, our Father in Heaven — became self-subsistent, Jesus, the word made flesh, the long-expected Christ, our blessed Saviour, was born in Bethlehem of Judæa. Through him a new covenant appeared, and the principle of mercy rose triumphant. The way of salvation was pointed out, and a heavenly influence — the Holy Ghost — promised to man, to guide, comfort, and strengthen his efforts to follow it.

adaptation to man as an ever-progressive being; who will be able to meet the objections to its truth which will naturally be started in an active, stirring, inquiring age, and, though last, not least, will have enough of mental and moral courage to detect and renounce the errors in the Church on which such objections are generally built.

Christianity will suffer if, at a time when vigor and acuteness of thinking are carried into all other departments, the pulpit should send forth nothing but wild declamation, positive assertion, or dull commonplaces, with which even childhood is satiated.

The time is come when the friends of Christian liberty and Christian charity are called to awake, and to remember their duties to themselves, to posterity, and to the Church of Christ. But, in doing this, let them remember the spirit of their religion; let no passion or bitterness dishonor their sacred cause; let them not lose its virtues or forfeit its promises.

Christian virtue, Christian holiness, love to God and man, — these are all which we think worth contending for, and these we believe to be intimately connected with the system now maintained.

While I speak diffidently of the future, I still hope that a brighter day is rising on the Christian Church than it has yet enjoyed, and that the Gospel is to shine forth in its native glory.

EXTRACTS FROM BUSHNELL.

It is a hope cherished by many of the most thoughtful and earnest Christians of our time that God is preparing the introduction, at last, of some new religious era. Hence there is a secret hope cherished by all such that something may transpire of a different character, and far higher moment to the cause of God on the earth, — something that will set us upon a firmer ground of stability; produce a more acknowledged and visible Christian unity; develop a more consistent, catholic, permanent, free, and living exhibition of the truth; and awaken in us higher thoughts, and prepare us for a new Christian era, — an open day of life and love and spiritual brotherhood, in which our narrow confines of bigotry and prejudice shall be melted away.

Meantime, as we all know, a feeling of fraternity is growing up silently in distant parts of the Christian world. Bigotry is tottering, rigidity growing flexible, and Christian hearts are yearning everywhere after a day of universal brotherhood in Jesus Christ.

Should we not, therefore, expect a gradual appear-

ance of new life, and take up the hope that, when so many signs and yearnings meet in their fulfilment, we may see a grand reviving of religion that shall be marked by no village boundaries, no walls of sect or name, but shall penetrate, vivify, and melt into brotherhood at last all who love our Lord Jesus Christ on earth?

Just there Christianity, which opinion could not reach, comes into sight, and Christ is known as the Redeemer and Saviour of the race, — the life of God manifested in the world.*

It is my hope that God is about to bring us back to the original simple age of spirit and life, and yet in such a way that we shall have our benefit in what we have suffered, and shall see that the sorrows we have passed through, and the confusions we have wrought, were necessary, in a sense, to the complete intelligence and final establishment of the Church.

It was necessary that the human understanding should go to work, try its hand upon the truth, bring out its dogmas or opinions, and let the world see them die. Then it is visible to all men what the truth is not; and then the simple, living truth of God offered to our faith, surrounded by the dead births of folly, looks more divinely clear, and lovelier to our hearts.

Accordingly the eyes of men are now being turned, as

* The Logos in the flesh.

never before, towards the hope of some new, catholic age, where spirit and faith, having gotten their proper realm, clear of adverse possession, shall be able to abide there in God's simple light, to range it in liberty and fill it with love.

INSTITUTION OF GOSPEL CHURCHES.

In order more effectually to carry into operation the purposes of "The Union of Churches in the Spirit of Charity," upon the basis laid down in the foregoing pages, it has been thought advisable, after deliberation, that the Corporation now existing under that name should stand as the central point of the institution, and that churches hereafter connected with the Union should act — in reference to local detail — under separate forms of incorporation, and co-operate in the accomplishment of the original design by sending delegates to the above-named Union of Churches.

With this view, a Gospel Church in Brookline has been instituted, and, under the title of "The Proprietors of Christ's Church, Longwood," and First of the Union of Churches in the Spirit of Charity, is organized as a religious and charitable society for the purposes set forth in their Articles of Association, and in conformity to the terms of their Deed of Trust.

The Church is the property of "The Proprietors of Christ's Church, Longwood," a Corporation established by law, which has adopted for its government

the Articles of Association of the Union of Churches in the Spirit of Charity, modified by the following fundamental Articles of Christ's Church, Longwood; viz.: —

Article I. — Every Pew sold and paid for becomes, by the sale and payment, an endowed Pew. The endowed Pews constitute the Proprietory of the Church under the trust. There shall not be less than one hundred endowed Pews in the Church; and the united votes of these endowed Pews constitute the unanimous voice of the Church.

Each endowed Pew is entitled to one vote, and no more, whether owned by a society, by several persons, or by an individual.

A majority of the endowed Pews govern in all cases under the Trust.

Art. II. — Pews not subscribed for or purchased may be annually leased, and the proceeds applied as follows, viz.: One half to be paid into the permanent Church Fund for its objects and increase, and one half set aside for the expenses of the Church, the officiating Clergy, the music, the sexton, and incidental expenses, until the whole or a majority of the Pews are sold, and paid for.

Art. III. — When the religious society is organized under the Trust, the Pews not subscribed for or sold are to be known as Church Pews, and to be leased or set apart for the use of the subscribing Clergy, or al-

lotted from year to year as free Pews, under such rules, regulations, and reservations as may be advisable and decent, and in harmony with the general objects of the Church, and as shall be voted at the annual meetings of the Proprietors, until they shall be sold under the terms of the Trust, and enter into the class of endowed Pews.

The tax on these Pews is forty dollars per annum for the foundation of a permanent Church Fund, when the Pews are sold, payable until the income of the fund, as constituted, is sufficient to supply the tax; after which the surplus income of the fund is to be equally divided between the Church, for Church-expenses, and the Pew-holders, for certain specified purposes of charity. But, until a Minister is permanently settled, seven eighths of all sums annually collected from the Pews will be applied to the expenses of the Church.

This Union of Churches in the Spirit of Charity, and "The Proprietors of Christ's Church, Longwood," are each incorporated under an Act in the general laws of Massachusetts, entitled "An Act relating to the organization of Corporations for Educational, Charitable, and Religious purposes," and both are recorded in Norfolk County Registry of Deeds, according to law.

New congregations, proposing to form themselves into a visible Church of Christ, are invited to attend the services of the Gospel Church, examine the suggestive views appurtenant to the Union, and the printed extracts from Christ's Church records.

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THE

BROAD CHURCH

OF AMERICA.

Organized in Christ's Church, Longwood.

1860.

The First Gospel Church in the Spirit of Charity.

THE GOSPEL CHURCH.

At the meetings of the Vestry of Christ's Church, Longwood, held Thursday, February 6, and Monday, June 30, 1862, the following orders were passed: —

A settled clergyman of this Church, after carefully studying the advertisement of the Gospel Church, the introduction to the Ritual, and the summary of Christian faith and Christian doctrine, is at perfect liberty to explain that summary in accordance with his individual views, and give to our Father in heaven, the Son, and the Holy Ghost the attributes, place, and power which best accord with his conscience and the light which is in him.

The Trinity of the Councils is the work of man, but the Gospel Trinity is a condensation of the record; and it is hoped that all Christian men may be able conscientiously to join in the humble petitions offered in the Christian Liturgy to this holy union for the salvation of man, as the same is spread forth in the Gospels.

The orders of public services must be uniform, and the same for all ; but the doctrine taught from the pulpit is to be free and responsive to the teacher's judgment.

The great object of this Church and institution, as set forth in its several publications, is the establishment of such a platform of religious opinion as will enable Christians of all denominations to stand thereon, and join in a common worship of Almighty God. This can only be done in the Spirit of Charity and by mutual concession.

Christ's Church, Longwood, assumes to be a Gospel Church, in which the teaching of our Saviour Jesus Christ, as set forth in the words of the Evangelists, is to be clearly and faithfully explained, according to its true intent and meaning, untrammelled by the decrees of ecclesiastic councils, the articles of foreign churches, or the dicta of special reformers.

Its disciples take the name of Gospelists, not as a sect, but as a distinction ; the Gospel being the cornerstone of Christianity, and the various denominations of Christians, from Baptist to Universalist, contending parties or sectarians, building on it with different instruments and machinery.

The Gospelists admit all these into their pulpit, on the single condition that they read the Ritual of the Church; and they are prepared to settle as their permanent Rector — unrestrained by sectarian bias — any teacher from among them who shall adopt their Liturgy, and whose interpretations of the Scriptures shall be made with honesty of purpose and charity of spirit, and in accordance with the theory of the Gospel Church, its hopes, expectations, and belief, based on a foundation of love and mutual concession.

MEMORANDA.

Gospel Church